

INTRODUCTION

797 we have here primitive and undeveloped religious sentiment where the personality of the deity is hardly separated from striking natural phenomena, or remnants of some old cultus of the heavenly bodies, mountains, and tribal deities preserved in a hazy way by a military race which had not paid much attention to religion.

764 The Masai believe that ordinary persons die like cattle, and they throw away their corpses to be eaten by hyenas¹, in the revoltingly unceremonious way common to many East African tribes. Medicine men, however, and influential people are buried, and their souls are said to pass into snakes, which are respected in consequence. Many tribes on the Nile also reverence snakes. It is noticeable that death and misfortune are not attributed to witchcraft. The Laibon is not the same as the Witch Doctor of the Bantu tribes, and it is no part of his duties to detect witches.

463 As the Masai men will practically do nothing but fight or tend cattle, they are naturally dependent on others for all articles, including their arms, which cannot be manufactured by women. There is among them a special tribe of smiths, called Il-Kunono, who make iron weapons, but are treated as inferiors and not allowed to marry Masai women.

[563] A somewhat similar tribe are the Dorobo or hunters.

701 It would appear that the military organization, the aversion to hunting, to eating game or vegetable food, and to engaging in agriculture or any productive art are peculiarities specially developed by the Masai, though some of them have been imitated by other tribes. Another peculiarity is the shape of their houses—long low buildings constructed of poles, grass, and mud, and divided into rooms by partitions. Their other customs, however, seem to tally with those of the Latuka, Bari, and Dinka, as far as differences of residence and occupation permit. Remarkable points of agreement are the nudity of the men, the shaven heads of the women, extraction of the middle teeth of the lower jaw, resting in a standing position on one leg, drinking the blood from living animals, and spitting as a sign of affection or benediction.

171 Linguistic evidence points the same way, though ampler and clearer information about the languages of the Nile is desirable for purposes of comparison. It is no want of respect to the labours of Sir H. Johnston and others to say that the researches of Mr. Hollis have for the first time

¹ It has been suggested that this practice may be due to a desire not to contaminate the earth by burial, but Mr. Hollis could find no trace of this idea, although he carefully inquired.

THE CATERPILLAR AND THE WILD ANIMALS 179

L-omon lo-'l-kurto o-j-i Kunju¹ 539*
 The-news of-the-caterpillar which-called-is Kunju
 oo 'n-dōkitin o-'sero.
 and the-things of-the-forest.

E-iaho-o opa, n-e-lo ol-kurto
 He-gave (or did-this) formerly, and-he-goes the-caterpillar
 eng-aji e-'n-gitōjo.
 the-hut of-the-hare.

N-e-lōtu en-gitōjo e-ifgu-a e-lilit-a,
 And-he-comes the-hare he-leaves-thither } he-walks-(himself),
 (or comes-from)}

n-ē-jo wōu kutuk-aji² n-e-dol
 and-he-says come mouth-hut (or door), and-he-sees

i-roruat o-'l-kurto, n-ē-jo en-gitōjo:
 the-footsteps of-the-caterpillar, and-he-says the-hare:

'Ainyō na-tii eng-aji ai!
 'What which-is-there the-hut my!'

N-ē-jo ol-kurto to-'l-toilo kitok: 'Nānu
 And-he-says the-caterpillar with-the-voice big: 'I

ol-murani lo-Le-kiado! o-ibil-o
 the-warrior of-The-long-one! whom-they-unfastened-become

'mungen ki-ar-ā te-Kurtiale. A-purd-aki
 the-anklets we-strike-with-one-another } in-Kurtiale. I-crush-to
 (or fight)

e-muny en-gop! N-a-ita-a
 the-rhinoceros the-earth! And-I-make-become (or make)

le-'ng-aina e-mōdioi! Nānu, m-e-itē-u-nō-yu³.
 of-the-arm } the-cow's-dung! I, not-it-venture-itself-will.
 (or elephant)

N-e-iny-ōtōto en-gitōjo a-lo, n-ē-jo: 'He!
 And-he-arises the-hare to-go, and-he-says: 'Ho!

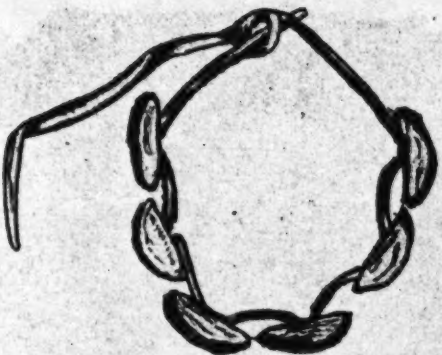
a i-jo ol-o-ita-a le-'ng-aina
 you-are you-say the-who-made of-the-arm (or elephant)

e-mōdioi; nanu adde n-a-ik'-aja!
 the-cow's-dung; I afterwards and-I-do-how!'

¹ Ol-kurto is the name of any caterpillar, but more especially the caterpillars of the geometer species; ol-kurto oji kunju is the name given to hairy caterpillars.

² And when he comes to the door.

³ It is I; nobody will venture to attack me.



Leather band

Iron

1. Anklet of bells worn by girls at dances [3].
2. Bell worn by warriors who, for bravery, are called 'L-oiŋgok' [3].
3. Cow-bell [3].
4. Ol-lenywa fan used by old men to brush away the flies [3].

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añg il-tuñganak oonyori epuku ti-atwa eng-are. Ore ten țari, nemepuku o-sarge, epuku 'n-gipa ake.

Ore p' eitōki aadol il-tuñganak ol-akira lo-'l-kidoñ-goi, nepwōnu 'l-Aisungun. Nēji opa meata 'l-Aisungun o-sarge, eata 'n-gipa ake too-'sēeni.

Ol-mōtōnyi¹.

Ten edoli en-giwañgata eiwañg te-'n-dōyoroto e-'ng-oloñg te-'n-gata o-'l-amēyu, nējo 'l-Maasae ol-mōtōnyi le-'ng-ai ðosh eng-are too-'n-aipuko, naa eng-are inna nai-wañg.

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'L-omon loo-'n-dare o eng-ai o eng-oloñg.

Ten esha eng-ai, nējo 'n-gineji: 'Etaara 'yook il-mañgati, neipiri, neisudori; nējo 'n-gerra: 'Eela 'yook yēyo, neitaabe te-'ng-ai.

Ore ten ðosh eng-oloñg, nējo 'n-gerra: 'Etaara 'yook il-mañgati, nepwo ãisudori to-'l-cip; nējo 'n-gineji: 'Eela 'yook yēyo, netoni te-'ng-oloñg.

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'L-omon le-'n-gewárie o en-dama.

Etiakaki 'yook sajo en-gewárie ol-lee o en-dama e-ñgorōñai enye.

¹ Lit. the bird.

will come out of the water and visit our country. Should they be killed, caul-fat instead of blood will be seen issuing from their bodies.'

Shortly after the appearance of the next comet the Europeans arrived. It was formerly believed that they had no blood, and that their bodies were full of caul-fat.

Sheet lightning.

If during the months of hunger¹ sheet lightning is seen in the west, the Masai say that there is a big bird of the heavens beating the water with its wings, and that what one sees flashing is the water.

The story of the flocks and the rain and the sun.

When it rains, the goats say: 'The enemy have beaten us,' and they run away and hide themselves; but the sheep say: 'Mother has oiled us,' and they remain out in the rain.

When the sun burns fiercely, the sheep say: 'The enemy have beaten us,' and go and hide themselves in the shade; but the goats say: 'Mother has oiled us,' and stay in the sun.

The story of the night and day.

According to tradition the night is a man and the day his wife.

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Naa, ten ää en-ginyi-kerai,
neitau 'ngotonye ake 'n-
dokitin.

If a baby dies, its mother only
lays aside her ornaments'. 765

Il-tauja oo 'l-menefiga² loo-
'l-tuñiganak, oo 'l-asuria.

People's souls and spirits, and
snakes³. 775

Ten etaa en-nää ol-tuñgani,
nēji etaa en-nedufigo ol-tau
lenye. Naa, ten ää ol-tuñgani,
ore p' einosi, nää sii ol-tau
lenye. Nēji eidipi anaa 'n-
gishu: meitōki ol-tau apiu.

When a man is on the point of
death, people say he is about to cut his
heart; and when he dies and is eaten
(by hyenas), his soul dies with him.
It is believed that all is over as with
the cattle, and that the soul does not
come to life again⁴. [763]

Kake ten ää ol-oiboni araki
ol-karsis, nenukari, ore pe
eñgwēyu o-sesen lenye, nēji
etawale ol-tau lenye, etaa
ol-asurai; nelo ol-asurai
eng-añg oo-'n-gera enyena,
neñguraa.

But when a medicine-man or a rich
person dies and is buried, his soul
turns into a snake as soon as his
body rots; and the snake goes to his
children's kraal to look after them. 766
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Ti-araki naa nēja, pe mēar
il-Maasae 'l-asuria lenye. Naa,
ten edol i-ñgorōyok ol-asurai
ti-aji, nesuaki kulle, nemej
ol-asurai, nelo.

The Masai in consequence do not
kill their sacred snakes, and if a wo-
man sees one in her hut, she pours
some milk on the ground for it to
lick, after which it will go away. 778
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Etii 'l-asuria oorook, naa
le-'n-gishōmi oo-'l-Aiser; naa,
ten äar likae etii 'l-oopeny,
nējo: 'Miar, amu 'l-kulalañg.'

There is a black snake, which is
sacred to the Aiser clan; and if
a person of another clan were to
strike the snake whilst the owners
were present, they would tell him to
desist as it belongs to them. [614]

¹ The Dinka, Bari, and other Nilotic tribes follow similar customs (Kaufmann, *Schildrungen*, pp. 130, 192; and *Emin Pasha in Central Africa*, p. 338, &c.).

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² Ol-tau, the heart, mind, soul; ol-meneñgani, the corpse, spirit, ghost.
³ The Dinka, Bari, Latuka, and other Nilotic tribes, also pay reverence to
snakes (Kaufmann, *loc. cit.*, pp. 127, 188; Schweinfurth, *The Heart of Africa*,
vol. 1, p. 55; Casati, *Ten Years*, p. 31; *Emin Pasha, loc. cit.*, p. 339, &c.). The
Zulus hold that divine ancestral shades are embodied in certain tame
and harmless snakes, whom their human kinsfolk receive with kindly
respect and propitiate with food (Tylor, *Primitive Culture*, vol. II, pp. 8, 233).

⁴ The Dinka and Bari likewise disbelieve in a life after death (Kaufmann,
loc. cit., pp. 124, 188).

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Eata sii en-gishōmi naji
 'l-Tarōsero 'l-asuria lenye
 sambu. Naa, ten ēarare
 ol-tuŋgani loo-'l-Tarōsero ol-
 likae, pe meitēu, neipot 'l-asuria
 lenyena, nējo: 'E-sile e-'ng-aji
 e-yēyo, talakunye!' Naa, ten
 eitu ekwet lidoōarare, nepwōnu,
 'l-asuria saony.

The Tarosero family have their
 own particular snakes, which are of
 many hues; and when a member of
 this family fights with some one and
 gets the worst of the combat, he calls
 upon his snakes, and says: 'The
 avengers of my mother's house, come
 out!' If the man with whom he is
 fighting does not run away, the snakes
 will come and bite him.

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Eata sii kulye-ahomito
 'l-asuria lenye. Etii 'l-asuria
 ooiBOR, netii 'l-oonyokyo, netii
 sii 'l-oonyori. Etii 'l-kulikae
 ooaTS en-dōki natii e-murt anaa
 ol-kila lo-'l-mōruo, neibor
 kulikae 'l-lughuny anaa ol-
 mōruo kitok.

The other clans and families have
 their sacred snakes as well. Some
 are white in colour, others red, and
 others green. Some have a hood like
 an old-man's cloak, others again have
 white heads like very old people.

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Eji sii eata 'l-oibonok 'l-
 kulenyena ootii ol-bene.

The medicine-men are also said to
 have snakes, which they keep in their
 bags.

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Nēji ten ēā kulikae-tuŋganak
 kituak anaa 'M-Batyany, ore pe
 enukari, nepwo 'l-tauja lenye
 eng-ai.

It is believed that the souls of
 some big people like Mbatian¹ go to
 heaven after death and burial.

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Ten eirura ol-tuŋgani,
 nemebuaki likae-tuŋgani
 inyēye. Einyēye akiti, amu
 ēji: 'Ebaiki meidim ol-tau
 lenye atorinyunye, nēā.'

A sleeping man must not be awak-
 ened suddenly. He must be roused
 gently, for it is thought that his soul
 may perhaps not return and he will
 die.

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Ejo 'l-Masae metii 'l-
 meneŋga, amu medol; kake ēji
 edol in-gishu, naa ten eiŋguraa
 'n-gishu pōkin e-wāji nēbo, nēji
 edol il-meneŋga araki ol-ōwaru.

The Masai say there are no such
 things as ghosts because they do not
 see them. But it is supposed that
 cattle see them, and when a herd of
 cattle all gaze at one spot, they are
 said to be looking at either a ghost
 or a beast of prey.

¹ Vide p. 306.

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Ore 'n-gulye-tökitin náinosi.

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Enyaal il-móruak oo 'ngoröyok ol-kumbau áituhulaki e-makat o ol-kumbau loo-'l-muran. Netii 'l-ook too-'n-gumeshi ol-kumbau oidoŋgo, nēji en-gisugi. Netii sūi kulikae ook too-'l-mōtio.

Eok sūi 'l-muran, kake meok pōkin. Menyaal ninje 'l-ayok araki 'n-doiye ol-kumbau, nemēok; etoni ake.

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Metumil-Maasae ol-kumbau, amu meiyōlo aatuturu; kake einyafigu too-'l-meek, áinosye eng-orno oo 'n-dare tasati.

Memiraki 'l-Maasae 'l-meek in-gishu supati, 'n-gishu olupin ake oo nemeata kulle, oo náiba 'l-aaho, ninje ake emiraki 'l-meek, oo 'n-dare móruak oo 'n-dasati.

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Nēok sūi 'l-móruak in-aiahi, neinyafigu 'l-maruan o en-joi too-'l-meek.

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'N-gera ake náinos en-aiaho najon. Pōki en-dōki nainos il-móruak te-'n-aiaho najon il-changaro ake.

in gourds. Some drink it pure; others mix it with milk¹.

There are a few other things which the Masai eat.

Some old men and women chew tobacco mixed with salt and *Ocimum suave*, whilst others sniff ground tobacco up their nostrils: this latter is called snuff. Others again smoke pipes.

Those of the warriors who like it also take snuff. The boys and girls, however, neither take snuff nor chew tobacco².

The Masai do not grow tobacco themselves, for they do not know how to dig. They buy it from savages, exchanging it for butter and lean goats.

The Masai do not sell good cattle to the savages; they only give them barren cows, or those which have no milk, or which do not care for their calves. These and old or lean goats and sheep are the only animals they part with.

The old men drink honey-wine, and they purchase from the savages two kinds of beer, called Ol-marua and En-joi.

It is only the children who like wild honey: old men eat the comb full of grubs³.

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¹ This custom is also common among the Bari (Kaufmann, *Schilderungen*, p. 170).

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² In olden days it was the privilege of rich old men and their chief wives only to take tobacco, which was called ol-chani loo-'ng-onyak, the eye-medicine.

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³ The Masai obtain their honey by following the *Oreus indicatus* bird.

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Ol-le-Patureshi.

Ten eiyōu ol-tuḡgani araki en-gerai oo-'l-Maasae neitan ol-alaashe araki eng-anashe, neisbo ol-tureshi. Naa, ten eipoto 'n-garn, nējo Patureshi.

The ceremony of the red bead. 608

When a Masai wishes to make a person his brother or sister, he gives that person a red bead, called ol-tureshi. After performing this ceremony, they call one another Patureshi, i.e. The giver and receiver of a bead, instead of by their proper names.

Il-tiloi.

Nēji en-dōki najo 'l-Maasae, 'L-tiloi.

Ten elo ol-tuḡgani aiḡguraa e-ḡgorōyōni namwei, p' ēosh ol-ōshi-taritiki ōji Ol-tilo, amu ējo, 'Til-til-til,' te-'matwa e-kedyanye, neiyōlōu 'njere emwei naleḡ. Naa, ten ēosh ol-le-tatāne, neiyōlōu 'njere memwei naleḡ.

Ore, ten elo ol-tuḡgani aiḡguraa ol-lee ōmwei, nēosh ol-tilo kedyanye, neiyōlōu 'njere memwei naleḡ. Ore, ten ēosh ol-le-tatāne, neiyōlōu 'njere ēē ōlo aiḡguraa.

Ore, ten elo ol-tuḡgani ol-arabal araki en-jore, neniḡ ol-tilo šorito te-'matwa e-tatāne, neiyōlōu ajo emir lekwa oolo aarare. Naa, ten ēosh ol-le-kedyanye, nerinyo, amu eiyōlo 'njere epwei samir.

Ore ten elo ol-tuḡgani 'ng-aḡgite, nēosh ol-tilo

Omens.

The Masai believe in what they term Il-tiloi, or omens. 787 825

If a man goes to visit a woman who is ill, and the bird which is called Ol-tilo¹, on account of its note, cries on his left hand, he knows that the woman is very ill indeed. Should the bird utter its cry on his right hand, he knows that the woman is on a fair way to recovery.

If a person visits a man who is unwell, and hears the same bird crying on his left hand, he knows that the man is only indisposed; but on the other hand, if a bird cries out on the right side of the road, he knows that the man will die. [763]

Again, if a man goes to fight or to raid and hears the Tilo bird crying on his right hand, he knows that he will be successful. Should the sound come from the left hand, he will return home again, as he knows he will be beaten.

If a man is going to pay a visit and hears a Tilo bird behind him, it

¹ *Monticola apodocaphalus*, Bp.

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te-kurum, n̄jo: 'Sidai, amu
aapwei aiaho ol-origha laton̄ie
te-'ng-añg nalo.'

Ore ten šorito 'l-kumok
te-kurum, elo ol-tuñgani
'n-gwapi, neaišoyo amu šjo eaha
eng-ai.

Ten elo ol-tuñgani e-wēji,
pe enañgare ol-tuñgani šbo,
naa ol-tilo torono, elo kake
eiyošo 'njere metum en-dōki
nalo añgoru.

'L-oibonok.

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Eata 'l-oibonok in-dōkitin
oñgwan naadolye 'l-limot naap-
wōnu.

Nējien-naiteru na en-gidol̄ig,
neiyōlōu 'njere elōtu en-dōki
naje te-'n-gikenata oo-'soito.

Ore eng-ae, ten šyef̄g en-
gine, neñgor i-monyit, neiyōlōu
'n-dōkitin naapwōnu, anaa en-
gā, araki kulye-tōkitin.

Ore eng-ae, ten šok in-aiahi
ore pe emerayu, neliki 'l-
tuñganak in-dōkitin naaaku
akenya.

Ore eng-ae, ten eirura p'
eidetidet, neliki ol-orere 'njere:
'Atadua en-dōki naje te-'n-
gidetidet.' Neiruk ol-orere,
na ten emuta 'l-arin kumok,
meidim ol-orere aatšjoel-lejare,

is a good omen, and he may expect
to be received hospitably.

Should a person be travelling and
hear several of these birds behind
him, he must hasten, as it is a sign
of rain.

If a man is going anywhere and
meets another man walking alone, it
is a bad sign: he continues on his
way, but he knows that his journey
will be in vain.

The medicine-men.

Medicine-men have four methods
of divining future events.

The first is by means of a buffalo
or ox horn. A handful of stones¹ is
thrown in, and they know what is
going to happen by the number
which fall out when the horn is
shaken.

The second is by examining the
entrails of a goat which they
slaughter. From what they see
there they are able to predict that
certain things will come to pass,
such as epidemics, &c.

The third method is when they
drink honey-wine and get drunk.
They are then able to prophesy
what will take place.

The fourth method is by dreams.
They tell people what they saw in
their dreams, and it is believed to
be a prophecy. Should the dream
not come true after an interval of
some years, people cannot say it is

¹ Vide note on p. 322.

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from having the honour of the feast of her initiation." Should the man decide to marry the girl, this heifer is counted as one of those which must be handed over for the marriage transaction (*see* Marriage). 848
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Girls' Initiation.—Among the Masai girls are initiated singly and not in groups, nor are they initiated until a good many years after puberty, for as soon as a girl is initiated she must be married, and cease to have any intercourse with the warriors or boys. Except under the circumstances described above, a girl is not initiated until her breasts begin to droop to a marked extent. As soon as this is noticeable, her mother informs the father, who makes the necessary arrangements. If the girl's mother is living at the time at a *manyatta* with one of her sons, then the girl's initiation will take place at the *manyatta*, otherwise it will take place at the home village. The essential point is that initiation must take place in the mother's hut (or in the hut of another of her father's wives, should her own mother be dead). The father comes to the place when the day of the ceremony has been fixed and beer is prepared. A ram called *olekelnjatha* is slaughtered either before the actual operation or just after it. This is the "ram for childbearing," and is supposed to insure fertility. This ram is eaten by all those present at the ceremony. The actual operation is performed by an old woman, who is a skilled operator (she may be either a Masai or a Dorobo), and the girl sits on a skin inside the hut during the operation. The operation is said to be the same as that used by the Kikuyu on their girls, and this is a form of clitoridectomy, but exact details cannot be obtained from the men. As soon as the operation is over the operator washes the girl to "cleanse her of the blood spilt" and a ram is then slaughtered and given to the operator. This ram is called *oletuguet*. Next a ram is killed called *olkelelartat* to provide meat and fat for the girl during convalescence. 848
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Shaving Ceremony.—Finally after the girl is healed and before she can go to her husband's village, a ram is killed called *olbarnet*, which is the "ram for the shaving," and at the same time the girl's head is shaved by her mother. [302]

PART V.—MARRIAGE.

Exogamy.—Marriage is always exogamous as far as sub-clans are concerned, but marriage within the main clan is allowed. This rule not only applies to marriage but to all forms of sexual intercourse. No one, whether as a boy, warrior, or a married man, may at any time ever have sexual intercourse with any woman, girl or child of his own sub-clan. This is the strictest rule of all Masai sex regulations, and the penalty for any breach of this rule is very severe indeed (*see* below). 582
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A woman remains a member of her own sub-clan even after marriage, but her children belong to the sub-clan of her husband. 614
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Betrothal.—Amongst the Masai there are two usual methods of betrothal:—

- (1) Betrothal of unborn children.
 - (2) Betrothal of infant girls.
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[262] wary of old: 'I am the son of So-and-So,' and 'I am the Son of Such-and-Such' and drive their branding irons into the outcrop. They fill their gourds with it and then return home and are treated with great reverence at Masai villages en route, being fed on a hot mixture of milk and water, known as 'blue water'.

Once painted, the young men formed into two columns, some 50 yards apart, and marched to the village. Many wore ostrich headdresses and some the lion-mane caps. Around their necks and waists they wore gaily coloured lengths of calico and beaded thongs secured crescent-shaped bells to their thighs. The clashing of the bells was deafening. This return journey to the village is carefully planned so that the young men do not have to walk through or near any water or cross a stream. On nearing the village, the columns counter-marched, then joined together into double file and entered the arena. As they passed, their mothers called out: 'Endopok!'—'May you survive!'—but many of the women were busy attending to those throwing fits. There were a number of very violent ones as soon as the columns had passed within the circle of houses. Then the columns split up into groups and marched back and forth across the arena, each group led by an elder blowing a kudu horn (one of the very few Masai musical instruments). Now and then two groups would halt and, forming line, kneel and bow to one another; or to the *O-Singira* hut.

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[413] Late in the afternoon of this day the mothers of the 49 'pure ones' shave their sons' heads. All the hair, eyebrows included, is removed by means of a spatulate Masai razor. Milk is used in place of soap. Whilst being shaved, each young man squats in front of his hut on the ceremonial hide on which, as a boy, he had sat to be circumcised, and which, in future, will form the top layer of his mother's bed. A little of the hair from the *Ol-Onmo* and his lieutenant is also put in their mothers' beds, the remainder being thrown into the calf pens which form a part of their family home. Great care is taken that none is left lying about in the open in case birds should use it for their nests—a grave affront to the young men's sacred role.

[825]
[554] During the course of the day the branches used as night barricades between the houses were replaced with new ones bearing green leaves. This is a symbolic act, meant to ensure that the *muram* may flourish as 'green bay trees'.

[789] The third day is called 'The Day of the Sacred Hut.' During the morning a heifer, a gift to the *Ol-Onmo* from his father, is driven into the bush and slaughtered. This animal, called 'The Cow of the Rings,' must be a first-calver, well built, and black with a white belly. All the *muram* gathered at the slaughtering place to receive their rings from 'The Cutter-up of the Hide,' whilst their families waited in the village in an atmosphere of great expectancy.

Late in the afternoon the first of the *muram*, naked and still whitened with diatomite, came running back to his hut. There he received a deafening welcome from his family, whom he then led in a boisterous procession round and round the sacred hut. Soon, the whole arena was full of *muram* leading their families round the *O-Singira*, everyone shouting and highly excited. Each young man wore, on the third finger of his left hand, a ring from the hide of the *Ol-Onmo's* heifer. These rings are really only strips of hide about four inches long with a hole near one end to take the wearer's finger. After a time, the 'pure' 49 arrived, their shaven heads gleaming, white circles of diatomite like spectacles round their eyes and garlands of green leaves round their necks. They stood in a group near the *O-Singira* whilst the *Ol-Onmo* was led to his hut. In front of his doorway was placed the hide on which he had sat to be shaved, and on this was set his three-legged stool, and into its concave seat was poured a mixture of water, milk and honey. The *Ol-Onmo*, who seemed all too conscious of his role of scapegoat, then sat on the stool.

[354]

[Warrior Kraal]

/90 cont./

512 before the milking is finished, then the calves are allowed to go to
[234] the cows for about an hour, and finally /91/ the former must again be separated and shut up, so that there will be enough milk in the morning. At ten o'clock it becomes quiet, the people retire into the huts, except for the boys who lie down to sleep on the ground beside the goats.

136 The silence lying over the vast steppe is broken only now and then by the howl of the spotted hyena (Hyaena crocuta), reminiscent of the whistle of a siren, more rarely by the hoarse laughter of the striped hyena (Hyaena striata and Hyaena Schillingsi). Sometimes
• 825 the roar and growl of a lion can also be heard, and if the latter slinks about silently sometime, one becomes aware of its approach

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Ill. 35. Dance in the war camp IV.

C. G. Schillings phot.

825 by the behavior of the cattle: they snort, stamp, and crowd together, or race wildly through the kraal. Then a number of women immediately hasten out of the huts, in order to drive away the beast of prey by shrill, trilling cries (ol gijoi). A few intrepid warriors also
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/103 cont./

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728 After a battle of the Masai among themselves, the conclusion of peace is that the speakers, in the presence of a number of warriors of both parties, exchange their skin capes and sandal thongs. This is called etabaschage megitin = exchange of skin capes.

726 The length of the stretches covered on war expeditions, in comparison to that of their neighbors carrying on agriculture, is often astonishing. Performances of 60 to 80 kilometers a day, three or four days in succession, are by no means exceptions. If one considers, however, that the training of warriors consist only of marching, that, aside from their weapons, they carry nothing heavy, and before their marches, as well as during them, they partake copiously of stimulants, their performances in no way exceed those of a German infantry troop. The tales of the caravan people relate miraculous things about the speed and endurance of the Masai warriors, and even European travelers have contributed to the spread of this legend in that they compare the physical performances of the Masai with those of the Europeans in the tropics. The untenableness of such a comparison is obvious. One also often hears how the Masai are admired for their alleged ability to be able to give up the drinking of water on their marches. Presumably this rumor arose from the fact that these people, in contrast to other tribes, never carry a gourd bottle of water on their long migrations. The Masai, however, knows perfectly every little spot of the steppes, he knows every rocky basin, every tiny spring, he also knows where an apparently dry brook bed carries subterranean water. Where water has collected in old hollow trees, and especially in baobabs, this is accessible to him through a series of steps made out of foot-long taps bored in horizontally. Finally, there are a number of water-rich roots and tubers, which, chewed, are very well suited by their water content to quench thirst. They serve him, /104/ just as the wild honey, not infrequent in the steppes, also serves as food on the march. A cuckoo bird, the honey indicator (Cuculus indicator, called en johoroi by the Masai), leads the Masai to the concealed honey holes. As soon as it sees human beings it calls with a strident sound and then flies slowly to the nearest honey place, to which the people follow it in order to take out the honey. If the amount found is still not sufficient for the warriors, they bury the chewed comb, whereupon the bird, after

701 /104 cont./

182 a little while, will then lead them farther. Otherwise they leave it
222 the rest.

- [525] When the warriors of an ol boror notice that their bones are getting old and the el barnot surpass them in strength, they agree that it is now time to think of marriage. After they have obtained the permission of the speaker and then that of the chief, one after the other leaves the warrior association, each one shortly before his wedding. He announces his retirement by means of a feast, the ol geteh i ol bāi, that is, on slaughtering with a tournament. To this all the inhabitants of the nearest kraals are invited and are shown hospitality with the meat of one or several head of cattle. As soon as these are killed, each warrior cuts off a piece of meat for himself and devours it behind a bush standing somewhat apart. Then each of those present receives his share, while the remainder is strung on sticks two meters high. For these the warriors fight with the girls and women in a game in which the latter vigorously swing the sticks, before which the former has more fear than the women, somewhat accustomed to beatings. Then the younger ones amuse themselves and play, for instance, tag (tosudja). Before there is thought of departure, about five o'clock in the afternoon, a married man and his principal wife go to the host and make the following speech: "adjogi megur' ira ol morāni dada it' ol mōruo, ihora n giachu inomu, n gera inonu, ihora naleh, tabala 'mbaa el mōran, ida tada ol mōruo, tabala n dogitin bāgin el mōran, ida tada ol mōruo" in translation: I say, you are no longer Ol morāni, but Ol mōruo, take care of your cattle and your goats and sheep and watch over them well, leave the occupation of the warriors, now you are ol mōruo, refrain from all things of the warriors, now you are ol mōruo.

- 701 After this feast it is up to the warrior whether he takes part more
561 or less regularly in the expeditions of war. As a rule he soon marries
[582] and lives with his wife either in the father's kraal or in the warrior
[591] kraal until all his contemporaries are married. Only then are they
[45] considered ol mōruo; each one builds his own kraal and removes clothing, ornaments, and braid of the warriors. He is now at the end of the twenties, his best strength has been spent. In general the Masai, just like all members of the black race, spend their lives very quickly, they age early, without ever attaining a really advanced age.

/110 cont./

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man. From young girls among themselves one hears of arub' menje = accumbens patri /one who lies with her father/, en arub' 7 alabe = accumbens fratri /one who lies with her brother/.

Used by warriors toward young girls: hai em hallech = you, valise; hai, e mawo = you, clitoris.

Younger children insult one another:

dotonji en gence = vagina matrix;

oi agambai Ng ai = hated by 'Ng ai;

tahubu = Wumble;

oi agalchiri Ng ai = cry to God (when you get a beating);

e mai = stupid fellow;

hai oi madai (or e madai) = you stupid fellow (stupid girl);

id' oi airiga, you are a blockhead;

id oi bus, you are a rowdy;

id' oi dille endoi, that is, you are indeed mad. The term oi

[136] dille, which here means madman, is formed from the like-named bird, the red-headed Anaplectes melanotis, one of the many species of the weaver birds native to East Africa. If one en route hears it calling on the steppe from the left side, it means good luck, but if it calls to the right of the traveler the latter will soon encounter a misfortune.

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Oi agatar' em hale, that is, die by an arrow, oi agawa oi gilling = die of fever; oi bebedo = of the upile sickness; oi minjaloi = of small-pox; oi guboye = of stomach or intestinal sickness; oi agatarumo oi garet = may the thorns prick you; oi agatarigi oi malron = may your belly burn from eating; oi agalukicho = become black; oi agothars = rogue, brawler; a at' oi marange = slanderer, gossip; oi dalgani weneri = bad fellow; oi dalgani gure = coward.

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To express contempt one spins before the person concerned or at him.

The large number of invectives stands in contrast to a striking poverty in terms of endearment.

/111/ The mother designates her child as 7 alacha Ng ai = child given me by God, as oi gush e 77e = mouth of the mother, or as oi oib e 77e = resting place of the mother. The father calls it en dotonji = child of the wife. Older brothers and sisters talk fondly to younger ones with the term are e 77e = child of mother.

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/163 cont./

Bulls that develop unfavorably and seem unsuitable for breeding are castrated by the smashing of the spermatic cords with the club between the wood and string of a bow (a-163). The testicles are not removed, but are left to atrophy. In the same /164/ way one proceeds to castrate goats, sheep, and donkeys, but the latter always not until they are fully grown. Bulls and bucks with unnatural sexual instincts are slaughtered as soon as the vice is noticed, since they are regarded as bringing bad luck. It is believed that, as a result of their behavior, they bring the punishment of God upon the herd in the form of an epidemic.

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The donkeys are small, square-built, strong, and headless. With nicely arched rumpers, a rounded neck, firm and fleshy shanks, they are very similar in shape to the zebu. Their coloring is a uniform light gray with a black cross over the back and shoulders.

[492]

They were only to carry burdens, whereas oxen are only rarely used.

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III. 54. Maasi goats and sheep.

C. G. Bartholomew photo.

/176 cont. /

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es suben (es suben), full-grown female head of small livestock;
ol balelo (el balelón), young male head of small livestock;
em balelo (m balelón), young female head of small livestock;
ol eleruf (el eleru), head of small livestock only a few days old;
ol oro (el orol), goat buck;
ol gine (el ginedji), castrated goat buck;
en gine (en ginedji), she-goat;
en gine eleboh, she-goat that has dropped young several times;
es suben en gine, she-goat that has not yet dropped young;
olhalelo l en gine, male kid;
em balel' en gine, female kid;
ol meresach (el meresachi), ram;
ol ger (el gera), castrated ram;
en ger (n gera), sheep;
en ger eleboh, sheep that has dropped young several times;
es suben en ger, sheep that has not yet dropped young;
ol balelo l en ger, male lamb;
em balel' en ger, female lamb.

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2.1.1

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The far greater part of the steppes offers excellent pasture; only small patches of dry, hard ground are quite unsuitable for this. The Masai know these precisely and scrupulously avoid them. What makes them unusable is first of all the occurrence of grasses that bring about digestive disorders and the lack of salt in sufficient quantities, through which a similar effect is brought about. In good pasturing places one always finds salt licks. The rain water standing in a depression in the ground has leached out the very saliferous earth and, after evaporation, has left behind a more or less strong, gray crust of salt. It is self-evident that one avoids those places about which the presence of the above-mentioned harmful insects is known. It is striking, however, that ticks are not feared at all.

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When the pasture around the kraal has been grazed off, a change of dwelling is decided upon, which takes place as soon as a new pasture ground has been found by a few people sent out. Then there is activity in the kraal long before daybreak. After the cows have been milked, the cattle moves off as the first party. Then the herds of goats and sheep follows, and after these /177/ the calves. Young

/179 cont./

Infectious Diseases

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For dysentery (ehg aa en gubdee os sarge) the sick one is given much liquid sheep-fat or melted butter to drink.

Malaria (ehg odjodgani). At the start of the chill, the patient is given an emetic, for example, a cold, strong extract of the bark of ol mokotan (Albizia anthelmintica). Even before the fever breaks out, a decoction of os agoodi bark is administered, through which, in many cases, the outbreak of the fever is supposed to be prevented or alleviated.

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It is interesting that the Masai -- so they say -- have always regarded the bite of the mosquito as a prerequisite for an attack of malaria. They say that the latter, with its bite, inoculates the person with a poison that causes malaria. For this reason they never lay out their kraals in the vicinity of a swamp or other standing water, and also avoid those places in whose surroundings during the rainy season longer standing puddles form. /180/ In order to drive away the mosquitoes they burn (in the camp or in the hut) the peppermint-scented ol edoroh (Plectranthus Merkeri, Gilke). If a kraal is badly afflicted with mosquitoes, its inhabitants leave it immediately out of fear of fever (1).

[367]

1. So they told me as early as 1895. When, at the beginning of 1896, Zendeo with a number of his people came to Maschi. I received in reply to my question as to whether they had to suffer much with fever the answer: "No, there are no mosquitoes near our kraals."

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Other emetics are: root powder of ol alai (Cyathula Lindowia Vils.), which is taken stirred in water; a decoction of roots and stalks of ol gurachaachi (Barleria mucronata Lindau); a root decoction of ol molan (Solanum nigrum); the boiling down of a handful of bark or root of ol dulgai (Harrisonia abyssinica Oliv.); a cold extract of five finger-size pieces of the bark of oliti (Acacia mellifera Bth.)

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In the songs the following prayer is constantly repeated: 'Ng ai atasala, 'j' oechiase aomon, kiamon ag' ije kiamon en gera, en golobi en alcho. I. e., God, I implore you always: I pray, we pray to you alone, we pray for children, for birth for the barren woman.

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Whereas the supplication feasts are usually held on the es sobiafn days (from the 18th to the 20th of the month), a joint supplication-prayer, ol dogom, often takes place on the day of the new moon. The people of the kraal gather in the evening and, from a buffalo or cattle horn, drink a mixture consisting of milk, a cold extract of en gaitetoi twigs (Commelina Merkeri K. Sch.), and a white powder obtained from the ol oiboni, while they say the /210/ prayer: 'Ng ai jo ijok en gischon, jo ijok n gischu, jo ijok en geral That is, may God give us well-being, livestock, and children. If a larger supplication feast is to be held in a month, the joint supplication feast always precedes it on the first day of the month.

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If a small child of one not long detached from the warrior standing dies, he not infrequently sees in it a punishment from God for his having killed a pregnant woman on an earlier expedition, provided that he once killed a woman who might have been in this condition. In order to obtain forgiveness, he offers God a black gravid sheep, and, to be sure, close to the spot where at that time he committed the deed. Before he kills the animal, he prays to God, mentions the purpose of the sacrifice, and asks for pardon. As penance for his misdeed, he throws the blood and amniotic fluid (en gopa) of the sacrificial animal, as well as the fetus and uterus, both cut into pieces, upon the spot where it occurred. He takes along neither meat nor skin of the slaughtered animal, but leaves everything lying there when, after the concluded sacrifice, he returns to his kraal.

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The lineage of the El kiboron believes that the bones of the buried corpses of their married men turn into snakes. They therefore do not kill these animals, like the other Masai, but are happy about their presence in the kraal and by the huts and, as soon as a snake appears, set on the ground a shallow dish with milk and honey as food for it. Snakes in and near El kiboron kraals are not rare.

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Allegedly they never bite the El kiboron people; on the other hand the latter often use them as frightening devices against both Masai and Negroes.

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The Masai are not familiar with devils, but indeed with the -- male -- demon 'Nenaunir, whose body is hard as stone and therefore invulnerable, who bears the head of a predatory animal and whose feet are armed with claws. He lies in wait on paths and calls passers-by by name, in order then to tear apart and devour those who approach. For most adults 'Nenaunir is merely a bogeyman for naughty children. "Do not go too far away," the mother says to the children, "otherwise 'Nenaunir will get you."

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If a person brings misfortune, illness, or death to another through sorcery (es ~~setin~~), this is merely the effect of a power inherent in the magic medicine, which is based on the composition of the medicine and is effective through the recitation of certain formulas and the execution of special gestures. The aforementioned amulet ring (ol geretti) protects one against the effect of magic made by another Masai. Women who go into the neighboring areas of foreign tribes ~~to buy vegetables especially protect themselves from their sorcery.~~

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They smear their foreheads and cheeks with cattle dung or wear around their necks a cord on which are strung small, split sticks. Other amulets that I found contained, sewed in leather, a mixture of plant powder (from wood, /211/ roots, barks), after which they are named, and a secret medicine of the ol goliatiki, who alone is

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able to prepare the whole in such a way that it is effective. The legumojig amulet is worn by women around their necks and is regarded as prompting conception. We have become acquainted with another remedy prized by the women barren up to then in connection with the boys' en gebäta feast. The en goguroi is tied around the ankle and protects one from ailments of the legs. The ol durgei is worn by warriors around the neck or wrist for protection against sorcery. In hand-to-hand combat the powder contained in it is also scattered toward the enemy, whereupon the latter is supposed to be forced to give up his resistance. The en joré protects the husband from the anger of his wife when he has committed some folly, for example, has gone beyond the customary limits on

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The Worried Father

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The warriors of a Wakuafi settlement wanted to make war on the Masai and for this purpose sent spies ahead. The latter returned with the announcement that they had found an ol bul place upon which lay roots of the ol onorus tree. They concluded from this that the Masai were at the moment living only on roots and must therefore be greatly weakened. An old man, however, advised them and told them that it was precisely with these roots, which they cooked together with meat, that the Masai gained great strength. The young men, however, did not believe him and pressed further for war. In order to keep at least his own son from this expedition, whose unfortunate outcome he foresaw, he struck him on the knee with his club in such a way that he was unable to walk for a long time. The others went to war and were all killed.

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The Wild Animals

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Many, many years ago men and women lived in different kraals. The former had cattle, the latter used as livestock the wild animals, which at that time were still quite tame. One day a woman slaughtered a wild animal and then requested one of her children to drive the herd to pasture. But the child did not obey and first wanted to have some meat. Meanwhile the wild animals ran to the pasture by themselves and since that time never again returned to the kraal.

The Punishment of God

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A poor Wandorobo widow, for whom no one cared, went to a Masai kraal with her two small boys, so that the latter, by tending livestock, would earn a living for her and for themselves. The man whose livestock the boys tended there took the old woman in. Soon afterwards a wife of this man gave birth to twins. The Wandorobo woman, who had hoped that the Masai would soon marry her, saw with discontent how he redoubled his concern for the young mother, and her jealousy of the latter increased to such an extent that she plotted her destruction. Thus, one day when the young mother left

000 /298 cont./

The land Ererait was very flat and during the rainy season was almost completely under water, for which reason warlike raids on the El gamassia could be undertaken only during the dry season. For external security they used tamed vultures (1).

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1. For such use there were the gray-brown vulture, named by the Masai ol motonj ingiro, by the El gamassia -- according to statements of the Masai -- ol atenal, and the black vulture, which the Masai called ol motonj erok, and the El gamassia, kilengoi. -- Perhaps in this use of the vulture or eagle for outpost duty lies the original reason for the use of this bird as heraldic animal. The Hethitischen /Hittite/ reliefs on the rock wall at Boghasköi /Boghazkeul/, which may stem from the 13th century B.C., already show the double eagle escutcheon. The Seldschukken /Seljuk/ sultans adopted the escutcheon around 1217, and the German kaisers put it in their escutcheons in the year 1345.

which, with the approach of the enemy, quickly flew to the kraals and, through their simultaneous arrival in masses, announced there the impending danger. A rather large river, named Timbinigi, and a smaller one, Narok morū, named after the black stones of its bed, flowed through the country.

The El marimar, whose chief was called Lesiti, were a nomadic people living only on the products of livestock breeding. Their cattle were black and white spotted; their goats were white and had horns half a meter long; the sheep were brown.

No circumcision was practiced among them. Before the wedding the bridegroom paid the father of the bride two cows and three oxen, as well as eight goats or sheep and fifteen pots of honey, while the mother of the bride received eight sheepskins for clothing and iron

/312 cont./

*121 Among the Masai and the ancient Israelites the entire law, the
*773 natural and moral order, consists of precepts and interdicts of God.
*171 He commands the human beings to do good, he forbids them to do
*539 evil. He is the teacher of human beings in the distinction between
[776] good and evil, so that this ability to differentiate is one of his foremost
characteristics even in the religious view of a primitive people.

The idea of the tree of life presupposes the desire for another characteristic inherent in God, for eternal life not limited by death. Now, however, is such a desire present in the feeling and yearning of a savage, culture-poor man? The extraordinary contempt for human life, the absence of mourning going beyond the customary interment ceremony, the idea that death brings sleep to the aged, rest from earthly life, answer the question negatively. The desire for long life is the result of a higher culture, and, indeed it is the civilized man who wishes for an eternal life on earth, but not the member of a primitive people.

I suspect, therefore, that the Israelitish original conception of paradise knew of only one tree, without any more detailed designation, "the tree concerning which I commanded thee not to eat any of it," as Jahve /Yahweh/ designates it in Genesis 3, 11.

The adoption of the tree of life, which may have come from Babylonian myth, then gave the originally one tree the addition "of the knowledge of good and evil."

In the Biblical presentation and in that of the Masai we find the picture of the tempting of the woman by the snake, which through that is represented as the symbol of evil, of sin. For the Masai this interpretation is still to be found in some of their customs. We saw that the members of the lineage of the El kiboron, peaceful, and therefore particularly beloved of God, do not fear snakes, and, further, they believe that the bones of their interred dead turn into snakes. Proceeding on the assumption that the story of the fall is the primary one, the first-mentioned belief in the naive form of the primitive peoples shows that those living according to God's commands and illumined by his grace /313/ need not fear the power that evil has over man, whereas the second view demonstrates that what is sinful in man remains on earth and goes on living after his death.

/313 cont./

- * 121 It also appears not impossible, however, that the image of the fall
 * 773 of man first developed from these views. At yet another point we
 * 171 find among the Masai the belief in a mysterious power of destruction
 * 539 inherent in the snake. I mean the custom according to which the
 • 825 warrior in battle hurls toward the enemy a leg bell that is filled with
 726 a mixture whose quantitatively largest and most effective ingredient
 789 is all or part of the contents of a snake's egg.

The Deluge

According to the myth of the Masai, God decided on the terrible punishment of the deluge when the wickedness of the human beings reached its height through the perpetration of the first murder. At that time there lived on earth a good, devout man named Tumbaihot. God wanted to save him, along with his family, in order to preserve the good branch of the human race on earth. He therefore commanded him to build a wooden ark and to enter it with his people and a few animals of all species. As soon as everyone and everything was stowed away in the ark, the downpour began. After a time, when the waters had destroyed all living creatures outside the ark, God let the earth gradually become dry. Since meanwhile food had become scarce in the ark, Tumbaihot wanted to find out about the level of the flood and sent forth first a dove, which showed him by its weariness in the evening upon its return to the ark that it had found no resting place, therefore the water must still be high. After a few days he then sent a carrion vulture, on which he had tied an arrow to a tail feather. When this bird returned in the evening, it lacked the arrow and the tail feather. Both could have been lost only because the arrow, after the vulture had alighted, was caught with its barb. When the waters had subsided, the ark landed in the steppe, where human beings and animals disembarked. When Tumbaihot stepped out, he saw four rainbows, one at each cardinal point, as a sign that God's wrath had subsided. Of Tumbaihot's six sons, the three from his principal wife founded the three tribes; the three from the other wife, the three lineage groups.

824 / 361 cont. /
165. ol enjorō (1)

1. Designation of the El kuafi at Meruberg
/Mt. Meru/.

(*Pentas zanzibarica* [Kt.] Vtke.). Older men drink a root decoction
as a cure for rheumatism.

166. ol enoroh (*Orthosiphon Merkeri* Gürke) (2).

2. Described by M. Gürke. *Orthosiphon*
Merkeri Gürke n. sp.; caulibus erectis,
20--25 cm altis, ramosis, pubescentibus;
foliis brevissime petiolatis, lanceolato-
ovatis, basi acutis, margine crenato-
dentatis, apice obtusis, utrinque
pubescentibus, 10--15 mm longis, 5--10
mm latis; spicastris laxis, terminalibus,
6--10 cm longis; verticillastris 4--6-floris;
floribus 5--8 mm longe pedicellatis; calycis
extus puberuli labio superiore rotundato,
marginibus subdecurrentibus, dentibus
lateralibus triangularibus acutis, inferioribus
longioribus, anguste-triangularibus, setoso-
acuminatis. Masai steppes (Merker). Native
name: el enoroh.

• (825) The herb, smelling strongly like peppermint, is burned on the hearth
fire or in the hut doorway to repel the mosquitoes feared as fever-
carriers.

167. en zoilā (*Cynium Herzfeldianum* Vtke.). Fodder for small
livestock.

168. ol ɛragūd (*Toddalia aculeata* Pers.). Fodder for small
livestock.

169. ol eraī (*Acacia* cfr. *arabica* Willd.). The decoction of two
handfuls of pounded bark is drunk as desired for diarrhea and is
rightly regarded as very constipating because of the very high
tannin content.

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170. eng ěramřam (*Senecio longiflorus* D.C.). Fodder for small livestock.

171. ol ěramřam (*Cissus Oliveriana* [Engl.] Gilg.). Fodder for small livestock.

172. ol ěrbat (*Achyranthes aspera* L.). Fodder for small livestock.

173. ol ěrbat ketě (*Achyranthes spec.*). Fodder for small livestock.

174. en ěsererim (*Cuscuta ontusiflora* A.B.K.). Fodder for small livestock.

175. ol ěšubeni (*Helinus mystacinus* [Act.] Hemsl.).

176. ol ětřnok (*Hoslundia verticillata* Vahl.). Edible fruits.

177. ol ěligururoni (*Pavonia Kraussiana* Hoch.). Fodder for small livestock.

178. en ěabřlřes (*Boscia coriacea* Pax.). Edible fruits. The Shrub is regarded as prized fodder for donkeys.

179. en ěadardar (*Ochna Merkeri* Gilg.). Secret medicine of the ol ěolatiki. Clubs and ear plugs are carved out of the hard, beautifully marked wood.

180. en ěallowai (*Commiphora spec.*). Fodder for small livestock.

181. en ěairětuai (*Physalis minima* L.). A few twigs are placed in the first bath of the newborn child as protective magic against sicknesses of all kinds.

[271] 182. en ěaisědjo (*Oxygonum sinuatum* [Hochst. et Std.] Bth. et Hk.). Fodder for small livestock. These sorrel leaves are eaten along the way as thirst-quenching.

[271] 183. en ěaisědjo ěatřis en ělire (*Oxygonum sinuatum*). The stems are chewed as thirst-quenching.

[271] 184. en ěaisědjo ěitok (*Rumex abyssinicus* Jacq.). Livestock fodder. The leaves are eaten along the way as thirst-quenching.

185. en ěaisědjo os sobugo. Use like the above species.

[262] 186. ol ělire (*Phaseolus aff. Schimper* Taub.). Fodder for small livestock. Children eat the roots.

187. en ělřešě (*Oldenlandia Schimper* T. And.). If cattle have fever, they are given the plant, sprinkled with wood ashes, to eat.

[789] 188. en ěamřlřis. As protective magic against lions, the person
[825] spending the night alone in the open steppe or in the bush ties a twig on a stick and plants this in the ground beside him.

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824

309. ol marbait (*Croton Elliottianus* Engl. et Pax.). The decoction of an approximately hand-sized piece of bark is mixed with fresh blood and, as a strengthening soup, given to the patient who is weak or recuperating.

310. ol marigireni (*Lantana salviifolia* Jacq.). The extract or decoction of an approximately fist-sized quantity of stalks and leaves is given to goats and sheep as an infusion for diarrhea.

311. ol mariroi (*Combretum splendens* Engl.). For the en gutuke on janit sickness of cattle, which, in the view of the people, arises because the stricken animal has eaten grass polluted with uterine blood and hair from the birth of a gnu calf, a decoction of approximately two liters of minced root bark is given as an infusion.

312. ol masaba. For diarrhea cattle are given an infusion of a decoction of this shrub's root.

313. ol masambrai (*Tamarindus indica* L.). Fruits are edible.

314. ol masilligi (*Calotropis procera* R. Br.). One likes to use it in the bed padding, because it is said to keep insects away.

315. ol mātā (*Thespesia Garckeana* F. Hofm. u. *Dombeya reticulata* Mast. vel aff.). The extract of an approximately hand-sized piece of bark is popular as an aid to digestion in connection with the forest meals of the warriors.

316. ol mātasia (*Clausena inaequalis* [Spr.] Bth.).

317. ol mesigile (*Rhus villosa* L.). Edible fruits. The one wounded by arrow or spear drinks an extract or decoction of approximately ten finger-sized pieces of wood. The effect ascribed to this medicine is that the wound ceases to be moist, becomes dry, and, as a consequence, heals more rapidly.

318. ol mesigile kēṽ (*Rhus spec.*). Use like that of the preceding *Rhus* species.

319. ol mesigiol kitok.

320. e' mētā (*Melasma indicum* Wettst.). The woman in childbed, during the first days after her delivery, is given a root decoction of this plant, to which is ascribed a beneficial effect on the recovery of the birth organs.

321. ol mētā (*Indigofera kilimandscharica* Vlk.).

/373 cont. /

394. ol oja bas̄j - ol oija bas̄j.

395. ol ojeṅgalāni (*Sesbania aegyptiaca* Poir.). The decoction of a piece of bark approximately ten inches square in size is given the cow to hasten the expulsion of the afterbirth, if this is protracted for an abnormally long time.

396. ol okitēni. The decoction of an approximately fist-sized piece of bark is regarded as loosening for catarrh.

397. ol omej. Masai sometimes, El dorobo often, stick a branch of this on either side of the hut door as protective magic against predatory animals.

398. ol ōmō. Valued by the El dorobo as a good honey plant.

399. ol oñorua (*Maesa lanceolata* Forsk.). A nerve-stimulating agent of the warriors. They drink the decoction of approximately seven finger-sized pieces of the pungent-tasting root at the ol bul meals, as desired.

400. ol oñoroñ. The berries are edible.

401. ol ōñū (*Andropogon Schoenanthus*). The livestock do not like the grass, because of its lemon smell. In places the grass is used to make a diaphoretic tea that is given for fever.

402. ol oñuñoi - ol gitende (*Haemanthus* nov. spec.).

403. ol brōk olele (*Justicia matamensis*). Good fodder for small livestock.

404. ol ōrōndō (*Cissus Paraguensis* Gilg). Warriors en route and especially during the forest meals like to put the vines into the bed padding, because they are said to keep away insects.

405. ol orowil kete (*Justicia calcarata* Hochst.). Fragrant neckbands are twisted out of the bark bast, smelling like vanilla.

406. ol orowil kitok (*Justicia Fischeri* Lindm.). Use like that of the preceding.

407. ol orowil l el aijok (*Ageratum conyzoides* L.). Use like that of the preceding.

408. ol orowil l el dorōbo (*Neuracanthus sacani* Kl.). The El dorobo make fragrant neckbands out of the scraped bark.

409. eng osida kitok. Good fodder for goats.

410. eng osida gutok (*Barleria ventricosa* Nees.). El dorobo make arrow shafts from the branches.

/376 cont. /

824 465. ol uai (*Acacia spirocarpa* Hochst.). The extract of an approximately fist-sized piece of bark is drunk as a remedy for diarrhea in human beings and animals.

466. ol ugunonoi (*Heeria* cf. *pulcherrima* Schwth.). The extract of approximately two handfuls of bark is regarded as a remedy for diarrhea. One spending the night alone in the steppes chews some bark and spits it out all around on all sides, murmuring
• [789] uscho-uscho. Then he lies down to sleep, feeling safe from the
[825] attack of nocturnal predatory animals.

[825] 467. usche. The ol doröböni, before returning to camp, lays a few branches beside his hunting booty and through that regards it as protected from being devoured by birds and predatory animals.

468. ol waiñä (*Adenium obesum* [Forsk.] Roem. et Schult.). The plant is regarded as poisonous for donkeys.

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Appendix II.

Some of the principal animal-names.

D
M
128

In the following I am giving a series of animal names; many only in the Masai language; others, for which the El dorobo have still further designations, also in their particular idiom. Moreover, I was able to discover a number of obsolete words now generally or locally, permanently or temporarily, out of use (1).

1. An added asterisk in the following indicates that I owe the statement concerned to the research of Herr Johs. Deeg.

D
M
• 825

Gray carrion-vulture (Neophron percnopterus [L.]):

El masai: ol mōtōnj ŋīro or for short ol ŋīro = the gray one.
ol mōtōnj = the large predatory bird.

obsolete: 'sārārāndēt,

El dorobo: os sōmbīt.

Black carrion-vulture (Lophogyps occipitalis [Burch.]):

El masai: ol mōtōnj ērōk,
ol gīnjān mōrān,

obsolete: os sāgērī,
ol orok' gōschōgē = black body.
ol sālāibūgō,

El dorobo: os sēmērēgēl.

Monkey: see long-tailed monkey, night monkey /lemur/, baboon, colobus.

Ant: the small reddish brown ant (siafu of the Wasuaheli):

El masai: en dīrāngō,

obsolete: e' sāsā,
e muig,

El dorobo: 'n dōgōschāschē.

The large black ant:

El masai: ol aisoiso,

further: see Termite.

18: Merker--515 G-5 (1895-ca.1908) 1910 FL12 Masai FL12
Dorobo FL6

M /378/

825 Antelopes: see Eland, Hartebeest /not listed below/, Kudu, Black-heeled antelope /impala; not listed below/, Oryx, Waterbuck /not listed below/.

Zoril (Jetonyx /Ictonyx/ zorilla):

El masai: ol bēlēs gte.

Bees: the common wild honeybees

El masai: ol oderōk,

obsolete: ol gairol.

A stingless bee:

El masai: ol salihoi (pl. es salihoi),

obsolete: ol gāšūai (pl. el gāšūā).

Buffalo (Buffelus caffer [Sparrm.]):

El masai: ol dōgwān,

obsolete: ol kōk,

El dorobo: 'l aspi.

Badger: see Honey badger.

Squirrel-like animal:

El masai: ol gidas 'ndarē; they maintain that it sucks on the udders of the goats.

obsolete: gārebōbō.

Lizards: small:

El masai: ol oiriri,

obsolete: ol gōmīn (pl. el gōmīn').

Medium-sized:

El masai: ol agelalem,

obsolete: 'l ārūōn' (pl. 'l ārūō).

Large:

El masai: ol mōgōā,

obsolete: ol mōbā.

Elephant (Elephas africanus Sibch.):

El masai: ol jāñlō sōbūg (ol jāñlō probably originally meant the animal, sōbūg = fat),

ol dōmē,

ol bēlīai,

ol engaina (en gaina = the hand; the elephant uses its trunk like a hand, therefore ol engaina means, say, the "Händerich" /handy one/ in German).

obsolete: ol mēdjāli.

D
[825]

^M
• 825

/378 cont./

El dorobot dǎnjǎk (1).

1. Abyss. nage°.

Eland (Oreas oreas [Pall.]):

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El masai: os sǎrǎ,
ol dǎbǎt = the bluish gray one.

El dorobot: ol gǐtǎr.

^M
825

Aardvark (Orycteropus):

El masai: en aischǎr bǎr,
obsolete: nǎgǎtǎ.

Donkey: cf. also the names given in the 2nd Par. Ch. XVIII:

El masai: ol bǎlǎndǎg, which word is said to mean "the
carrier,"
ol ǎndǎjǎ,
obsolete: ol ǎndol,
ol ǎldǎrǎ.

Owl: general:

El masai: ol mǎtǎnj on gǎ = the ear bird of prey. This designation has been transferred from the great horned owl to all owls.
obsolete: gǎrǎngǎsch.

Partridge (Pternistes and Francolinus):

El masai: en gǎrlǎ or en gǎrlǎ (1).

1. Cf. Hebr. Koreh.

Fish: general, without distinction as to species:

El masai: os ǎngǎrǎ.

Bat: general, without distinction as to species:

El masai: en ǎgǎrgǎn,
obsolete: ǎbǎjǎb.

Fly: common fly and carrion fly:

El masai: 'l ǎdjǎǎǎni (pl. 'l ǎdjǎǎǎ).

Horsefly:

El masai: ol kǎmbǎl or ol gǎmbǎl,
further: see Taetse.

D
M

/379 cont./

Flea (Pulex):

- El masai: ol oisūsū,
 obsolete: ol bēdēlāl (pl. el bēdēlā),
 El dorobo: ol jāhīt l ol diain = the animal of the dogs.

M
825

Frog:

- El masai: en dūā,
 obsolete: en ānshār.

Gazelle: Gazella Granti:

- El masai: en dīō.

Gazella Thomsoni:

- El masai: 'n ānānjāt.

Indian leopard /cheetah/ (Cynaelurus guttatus):

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- El masai: en gērāl = the one who tears,
 ol genja l ascho = the calf-eater,
 obsolete: ol mūdālōl.

Genet (Genetta pardina):

- El masai: ol dōlūgō.

Giraffe (Camelopardis giraffa L.):

- El masai: ol malit = the spotted one,
 ol ādo gērāgātā = the one long in lying,
 obsolete: o' rōbāt.

D
M

Gnu (Connochaetes taurinus Burch. and C. albojubatus Thos.):

- El masai: en gāt,
 obsolete: ol bārāngāt,
 schābāllē,
 ol līē,
 El dorobo: o' rimbol (1).

1. Cf. Hebr. re' ēm and Assyr. rīmu = wild ox.

Hare (Lepus victoriae Thos.):

- El masai: en gitodjo,
 El dorobo: ol ādo gīa = long ear.

Grasshopper (migratory locust) (Schistocerca):

- El masai: ol māti,
 obsolete: ol mūnjālōlō,
 El dorobo: ol mūnjālōlō.

M
825

Honey badger (Mellivora ratel):

- El masai: ol bēlā.

- D
M
• 825 /380 cont. /
Dog (house dog) (Canis):
El masai: ol dīr,
obsolete: ʔābā (2).

2. Cf. Hebr. keleb and Assyr. kal-bu = dog.

- El dorobot: os sīrītān.
Centipede:
El masai: en gōlōrā os sīrōn.
Hyena, spotted (Hyaena crocuta Erxl.):
El masai: ol nōdīlā,
ol ʔīlēmāsch,
obsolete: ol gōnōl,
ānādgāsch,
El dorobot: en jālā.

- M
825 Striped (Hyaena striata and H. Schillingsi):
El masai: en gōdgārī ʔmīlī,
obsolete: rūmūrūm.

- /381/
Hyena dog (Lycan pictus Temm.):
El masai: ol olbor gidoŋo = white tail,
os sījān.

- Hedgehog (Erinaceus albiventris Wagn.):
El masai: en jōlī,
obsolete: bāngēbān.

Polecat: see Zoril.

Camel:

- El masai: en dōmāi,
en dīmāi.

Crocodile (Crocodylus vulgaris Cuv.):

- El masai: ol gīnjān,
obsolete: ol ʔgōlōrōn.

Louse (Pediculus capitis de Geer):

- El masai: ʔl āhē,
obsolete: āgōmāi.

/381 cont./

• 825 Leopard (Felis [Leopardus] nimr Erbg.)

El masai ol ŋgārō gārī = the spotted predator.
obsoletes os ŋgārō.
o 'rōōgārī.

Lion (Felis [Leo] somaliensis Neack)

El masai ol ŋgārō kitok = the big predator.
ol hārīnī.
os ŋmārī.
obsoletes en ŋmārī.
hārīnī.

Mongoose see Zebra mongoose.

Marabou (Leptoptilus argala Tem.)

El masai en dēmārī.
obsoletes en dēmārī.

Mouse and rat (Mus)

El masai en dēmārī.
en jīrī.
mārīnī.
obsoletes e 'mārīnī.

Long-tailed monkey, dark green (Cercopithecus albicinctus Sykes)

El masai ol gārī.
obsoletes ol gārī.

Olive-colored (Cercopithecus rufiviridis J. Geoff.)

El masai en dēmārī.

Kite (Parasite kite) (Milvus aegyptius Gm.)

El masai ol gārī.
obsoletes ' ŋgārī.

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Dung beetles

El masai ol mārī (pl. ei mārī).

Mosquito (Anopheles)

El masai en gārī.
obsoletes os ŋgārī.

/100 cont./

M
825

High monkey, long-eared monkey (Galago)

El masah of ghahd right = the great eater, because it likes to go to the long meat,
= 'ghahd' of tail = the of tail thick, because it likes to meal some of the pieces of meat at the of tail.

Rhinoceros (Rhinoceros bicornis L.)

El masah = 'mhi,
= 'mhi,
of ghahd,
of ghahd dha,
obahdha = ghahd,
ghahd,
El dachha = ghahd.

D
825

Rhinoceros bicornis

El masah of Fula, L.

Hippopotamus (Hippopotamus amphibius L.)

El masah of mha (1).

1. Cf. Amyr. na-ab-ba-na-6, literally,
animal of southern Egypt.*

obahdha ghahd,
obahdha ghahd.

Leopard (Leopardus pardus L.)

El masah of ghahd,

obahdha of ghahd,

El dachha 1 dha.

D
825

Leopard (Leopardus pardus L.)

El masah = ghahd.

Leopard (Leopardus pardus)

El masah of ghahd,
of ghahd.

M
• 825 /325 cont./
Name (Durabo)
El masit on ¹lāf or on p¹lāf (T).

2. Cf. the ancient Samitic root par u to run.*

obscure of g¹lāf (cf g¹lāf).
D
[825] Raven (Corvus capensis Desf. and Corvus albinus Lach.)
El masit of g¹lāf (T).

3. Cf. Arctic g¹lāf, Hahr. 'ant.

obscure o 'lāf.
/325/
on ¹lāf on ¹lāf.
D
[825] Jerka (Cercus variegatus Cuvier.)
El masit on ¹lāf.
on ¹lāf.
obscure on ¹lāf.
of g¹lāf '2.
El ¹lāf on ¹lāf.

Turtle (Testudo)
El masit of ¹lāf.
obscure of ¹lāf ¹lāf.

Snake (S)

1. A legendary serpent in the myths is
called ¹lāf.

in general, without differentiation of species

El masit of ¹lāf.
of g¹lāf of g¹lāf (cf g¹lāf a leather strap).
of ¹lāf : of g¹lāf is the animal in the grass.
obscure of ¹lāf.

/383 cont. /

Hyrax (Dendrohyrax and Procavia)

• 825 El masai: ed gind es solto = the cliff goat,
es ginjinjur.
El dorobo: ngimā.

Kudu (Strepsiceros)

M 825 El masai: ol mōō (?).

2. In Darfur bāi.

obsoletes: ol dāngāi.

Scaly antelope (Manis temminckii Serv.)

El masai: en dībōi.

Swallow (Hirundo)

El masai: es sīmbāiāi.

obsoletes: sīnōiāi.

Colobus, white-tailed (Colobus caudatus)

El masai: ol gōrōi.

Serval (Felis serval)

El masai: es sīmādgōr.

Scorpions

El masai: ed gōlōwāi.

obsoletes: en dāngāi.

El dorobo: en dāgōrōrō.

Oryx (Oryx capensis Thos.)

El masai: ol gēmālēōk (ol gems = fire, ovok = black).

obsoletes: sīrīā.

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Spider general:

El masai: es sīrīlērī.

obsoletes: es sīrīlēnōi.

Porcupine (Hystrix africae-australis)

El masai: es sīlā,

oīlāi.

D
[825]

D
M
• 825 /194 cont./
Ostrich (*Struthio molybdophanes*)
El masai en ^{shif} shif,
en jh.
El dorobo el jadim i obir.

M
825 Dove (*Columba*)
El masai en ^{dhigil} dhigil (1).

1. Cf. Hebr. ^{sh} sh and Somali ^{ghil} ghil.

en ^{dhigwal} dhigwal, named after the en ^{dhigwal} dhigwal tree, whose
fruits it likes to eat.

Termites

El masai el shogai,
obulet 7 ^{ghil} ghil.

Tsetse (*Glossina morsitans*)

El masai en ^{dhob} dhob (7).

2. Cf. Hebr. 'arob, which, according to 2nd
Moses /Exodus/ 8, 16 ff., drove seeds into
Egypt as the fourth plague. "With the land of
Gosen /Goshen/, however, in which my people
dwell, I shall make an exception, so that no
'arob shall appear there, etc." Thus, the land
of Gosen was free of the tsetse, which is why the
Ivenerick-raiding Hebrews chose it as their resi-
dence. This must certainly be the oldest report
of the tsetse fly still today generally feared in
Africa for cattle and antelope.

A species of weaver bird (*Anaplectes melanotis*)

El masai of ^{dhil} dhil,
of ^{dhil} dhil.

Wild pig (*Phacochoerus africanus* Schreb.)

El masai of ^{hili} hili,
eh ^{ghil} ghil,
ed ^{ghil} ghil.

/384 cont. /

obsolete: e 'nōgōbē,

o 'rīgōlīf.

El dorobo o 'rīgōlīf.

Mole (Georchychus Schillingi Mtsch.)

El masai ol gīrōmō,

obsolete: ol gīrōmō.

Zebra (Equus burchi Mtsch.)

El masai ol olīgō,

/385/

obsolete: 'l ōlōmō,

ol ōlōmō = the striped one.

El dorobo ol ōlōmō.

Zebra mongoose (Crossarchus fasciatus)

El masai ol gīrōmō.

Tick of dogs

El masai ol dīrōl ol dīrōl.

-- Of goats (reddish brown)

El masai ol mīrōl ōlōl.

-- Of cattle (spotted yellow or striped yellow on the legs)

El masai ol mīrōl bōl.

-- Of human beings

El masai en dīrōl ōlōl.

562 eat meat from wildebeests and gazelles. When I shot an elephant near one boma the Masai women turned out in {252} force. They spent most of the day cutting off strips of {462} subcutaneous fat and some flesh. A few elders joined • {925} the women in the cutting. Several Masai requested fat from a lion I had shot (which had been raiding their boma), but they said that their use was for medicine rather than food. We have records, therefore, of Masai eating (or taking to eat) wildebeest, Grant's gazelle, Thomson's gazelle, elephant, buffalo, eland, and kongoni.

Cattle are usually eaten when they die. Cows are rarely slaughtered, although bullocks sometimes are killed for food and prize ones are killed and eaten [542] by men at ceremonies. We have watched women picking up the remains after livestock have been slaughtered, and Millais (1920) spoke of Masai women eating offal and other remains of oxen or sheep after the men were through eating.

231 Bleeding of cows and sheep is accomplished by
272 tying a thong about the animal's neck so the jugular swells, then sheoting a partially blocked arrow into the jugular vein and catching the spurting blood in a gourd.

*233

182 every opportunity. There the purpose is primarily to
232 clear new grazing land. During the 30 months of our
824 major study period, we were in sight of the Mau forest
(at the foot of the Mau Escarpment) at least twice a
month, often in the rains, and only once did we not see
smoke from a fire burning in the trees or brush.

*13 Relations with Wildlife

648

The most significant influence the Masai have
exerted upon the wildlife is their protection through
(17) excluding hunting tribes from Masailand. The Wanderobo
are an exception, but there are relatively to few
Wanderobo that they have little effect. The areas of
East Africa where the finest assemblages of grassland
wildlife still exist are those in Masailand.

224

{237} The animals Masai hunt or have hunted include
{714} buffalo for shields and possibly food, eland for food and
{531} , giraffe for hides
{825} the hides/and tail hairs (to ornament gourds and dresses,
according to Milleis, 1920), lions and sometimes leopard
for defense and for lion manes, and rhinoceros for horns
and to spite national park authorities (particularly

*{233} in the past decade). In times of drought the Masai may
spear various animals for defense or to avoid competition
for scarce water. They will even spear elephants at such
times (Grant, 1957).

*233

*136

224

Masai youths and young Moran may spear any passing animal, possibly to test their skill, but this probably involves relatively few animals in total. It does affect the animals' reactions to the Masai. A Masai driving some livestock, even one cow, is apparently virtually ignored by most wild animals. We watched one Masai drive a lone cow through a herd of 335 wildebeests and 115 zebras. The herd eddied about him at a distance of 20 to 40 yards, and for about a mile he appeared almost a part of the herd, all moving along at about two to three miles per hour. We often saw wild animals grazing in close proximity to Masai livestock and herders. A lone Masai with a spear and no livestock is something else again, and most wildlife will stay nearly 100 yards away from such a person.

857

Masai boys play a game "marking" wild animals. They try to catch young of various species and notch the ears in the same manner as they mark their cattle. Later, when observing the same marked animal they say that it is "my animal." We captured a wildebeest with notched ears in Ngorongoro Crater and a nearby Masai said that it was his wildebeest as he had cut the animal's ears when it was a calf.

232
• 845

As noted above Masai try to avoid wildebeests

232 when they are calving because of the snotsiekte disease.
• 825 In times of drought they try to drive wild animals away from their water holes. When not in use, these holes are often fenced off with a thorn boma to keep them from the wild animals.

*13 Beyond indirect protection, the greatest ecological influence exerted by Masai on wildlife is through their burning and their livestock. The effects of these processes will be discussed below.

No. 76.]

MAN.

[1908.]

Supi is said to have instructed the Dorobo to bring him a pair of sandals made of leather having hair on both sides, the Masai to bring him a bull, the dung of which was pure white, and the Kikuyu an animal called Huko (a burrowing rat or mole).

The Dorobo cut off the ears of a donkey, and produced these as the required sandals before Supi; the Masai brought a bull fed on milk only; and the Kikuyu the animal called Huko.

Supi then told each tribe to take its respective charm and to attack the enemy separately and at different points.

The Masai, marching into Kikuyu from Naivasha, fell upon the strangers first, and taking all their stock drove them on to the Kikuyu, who in their turn drove them on to the Dorobo, by whom they were finally routed.

The Somali or Galla were thus disposed of, and only by the name Iregi, which was given to the generation that fought with and expelled them, and by a few women of their tribe, taken prisoners by the Dorobo, are we reminded of their settlements in Kikuyu. Amongst these prisoners may be mentioned an old woman called Barabio, who is still alive and resides in one of Burgo's villages. She was formerly Chief Karuri's nurse.

Needless to say the Masai kept all the cattle which they captured, and this caused a rupture between them and the Dorobo and Kikuyu, who joined forces and waged war on them. After a truce had been made the Dorobo and Kikuyu fought amongst themselves.

If the Kikuyu were to live and increase they had to cultivate the ground, and to do so they were obliged to destroy the forests. The very existence, however, of the Dorobo depended on the preservation of the forests, and hence arose a struggle for survival, which allowed of no compromise and could have but one end.*

In an incredibly short time the great primordial forests, the home of the Dorobo, were destroyed, and with them this interesting people ceased to exist as a tribe. Deprived of the means of living, many died, some took to cultivation, whilst the majority migrated to other regions, where they formed small colonies, such as are to be found at Baringo, Naivasha, Ravine, Kijabe, on Laikipia and Mau, at Taveta, in German East Africa, and even, it is said, in places as remote as Kisumu—(the clan that went to this last place was the Agumba). This scattering of the tribe accounts for the peculiar fact that Dorobo living in widely different localities speak the same language.† The Baringo, Naivasha, Kijabe, and Ravine Dorobo, and those of similar colonies will, if questioned as to where they come from, usually mention Kururuma and Karirau‡ as the birthplace of their fathers.

As regards the origin of this interesting tribe, we know little or nothing. There appear to have been two branches, the Agumba and the Okiek: the former hunted the game on the plains, the latter in the forests. They lived in pits dug in the ground and covered over with leaves of the wild banana; these pits may to this day be seen anywhere in the Kikuyu country, though of course they become more numerous the nearer one approaches the forest. They are also said to have buried their

* The first Kikuyu to come into the country appear to have been almost without exception pastoral, and they accordingly did not interfere at all with the Dorobo. The later arrivals, who seem to have possessed less stock, purchased from individual Dorobo the right to certain pieces of land or forest. For some reason or other just about the time the Somali or Galla were driven out, a sudden very pressing demand for grain appears to have arisen amongst the Kikuyu; this may have been due to one of two causes—the Kikuyu may have lost through sickness a large amount of stock, or there may have been just at this time a sudden influx of agricultural natives.

† Nandi. (In colonies not in touch with Nandi-speaking tribes, the younger generation is rapidly forgetting this language.)

‡ The country lying between the Rivers Boyo and Mathiya in Kikuyu